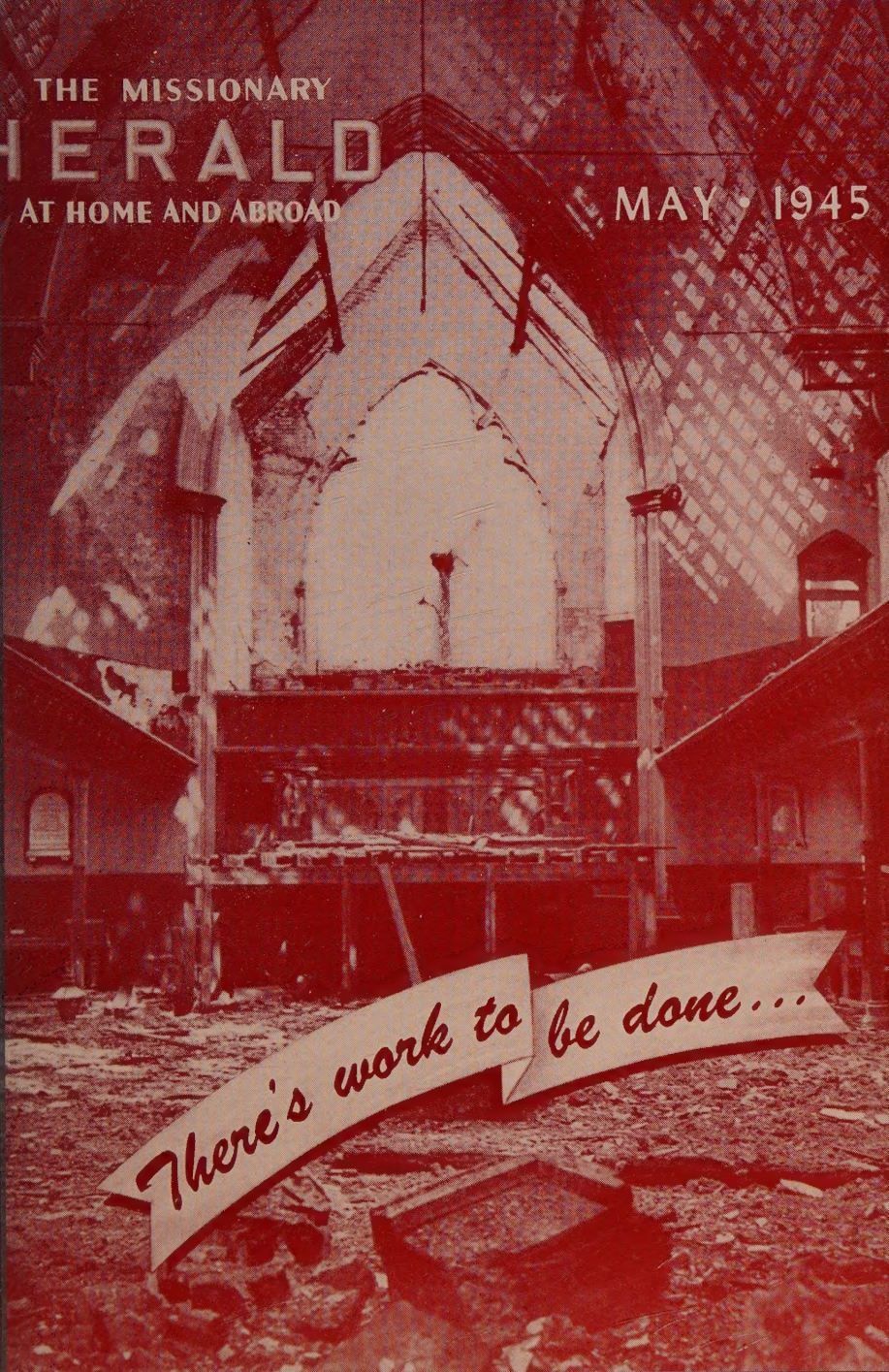
THE MISSIONARY

HERALD

AT HOME AND ABROAD

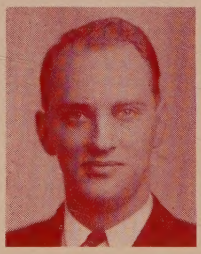
MAY • 1945



Do You Know What This Monument Commemorates?

Six young men at Williams College in Massachusetts in 1806 had a vision of the world and of the Christian duty to make Christ known. They did something about it. Their action made history. The American Board was organized. Over 4500 young men and women have followed in their train.

Many young people today are catching new visions of the world and its need of Christ. They are likewise determined to do something about it. Will you help them to make history?



"HERE AM I, SEND ME"

The month of May is world service month in the churches of our fellowship. The summer is the time when individuals are asked to send sacrificial gifts direct to the treasury of the board. Apportionment credit is given your church.

FRED FIELD GOODSELL
Executive Vice-President

HAROLD B. BELCHER
Treasurer

14 Beacon Street, Boston 8, Mass.

The Missionary Herald

At Home and Abroad

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This number of "The Missionary Herald" is dedicated to the work of our American Board of Commissioners for Foreign Missions

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"Our Generation Has An Exalted Mission"

Franklin Delano Roosevelt

★

THE MILE BEYOND BERLIN

★

"In our time there can have been few men who saw more trouble, looked on it more intimately, felt it more deeply than Cardinal Mercier.

"Of all his difficult days none could have been harder to endure than the one of the burning of Louvain and the subsequent bombardment of Malines—

"The nave of his own cathedral a mass of debris, his home torn by shells, one-sixth of Louvain gone, the priceless books of the library burned, and the dead bodies of his peaceful students cremated.

"Now, Cardinal Mercier was no quiet pool, and those who were with him say that in the first few moments of his misery the complaints rose deep out of his wretchedness. 'Why all this sorrow, Lord?'

"Then, they say, the stormy man grew still as though once more the Christ had calmed a tempest, and they heard him say, 'We will rebuild.'"

THE fall of Berlin—or Tokyo—does not spell total and lasting victory. There is an extra mile beyond Berlin—or Tokyo—to be traveled and won, however difficult it may be.

In this additional mile lie the skeletal ruins, the naked terror, the twisted souls, the shattered hopes which war always leaves in its wake—plus the fundamental problems—economic, political, spiritual—which military victory cannot solve.

And there will be no lasting victory unless Christians everywhere move forward on that extra mile—resolved and dedicated, in the spirit of the story above, to the works of reconstruction, re-building, re-formation which lie in the area beyond military victory.

We Congregational Christians possess a strategy for the moral and spiritual—the basic—aspects of this unfinished business ahead!

This long-range, world-wide plan, begun by Jesus with twelve men, has sent out a nameless host of recruits—soldiers of the Cross—to create a sense of world community, bring hope to people in distress, release to captives, freshness to generations gone stale, and courage for the work to be done.

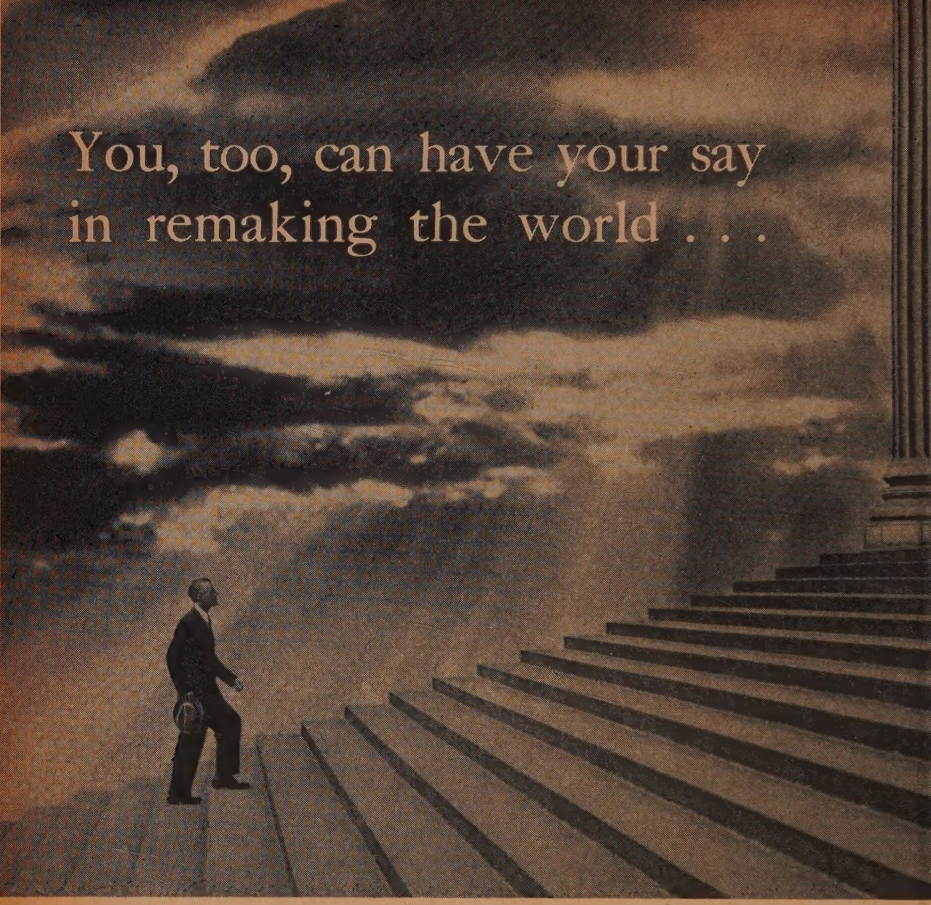
Through the centuries this strategy has won bridgeheads everywhere for the spirit and purposes of Jesus.

For 135 years we Congregational Christians, enlisted in a struggle knowing no armistice and admitting of no discharge, have served within the pattern of this master strategy.

Our missionary task force includes doctors, agriculturists, social workers, ministers, editors, nurses, evangelists. At their posts they are prepared and others await the opportunity to serve. The officers and staff of our American Board for Foreign Missions are sharpening policies and programs to meet the immediate and postwar obligations and opportunities.

But the success of the new ventures and advances on this extra mile depends upon you—your prayers, your "substantial and courageous" gifts, your loyalty.

"Thou shalt build the old waste places, raise up the foundations of many generations, thou shalt be called the restorer of paths to dwell in."



By Harry Emerson Fosdick

Individual futility is one of the major trials we all face today. We look at mankind, convulsed with total war, involving such vast and ominous consequences, and then we look at ourselves, one by one. What can we do?

The story of Jesus feeding five thousand people with a few loaves and fishes, raises questions in a modern mind. Interpret the scene in your own way. But in the story there is one character whose attitude, whatever one's explanation of the story as a whole may be, brings him very close to us.

When Jesus suggested to the disciples that they feed that great multitude, Andrew looked at him incredulously, saying, "There is a boy here with five barley loaves and a couple of fish; but what is that among so many?"

If Andrew felt that, how do you suppose the boy himself felt? The need of that vast assemblage

Dr. Fosdick is minister of Riverside Church in New York City.

made his individual resources seem completely useless. What could he do? He was only a drop in the bucket.

Nevertheless, that boy has gone down in history, a result coming from his slender lunch. Perhaps he illustrates something everlastingly true about the importance of individuals in the face of vast problems, and if so, we certainly need to learn it!

For one thing, it is clearly true that in the long run everything good or bad in the world does depend on the quality of individuals. This war itself is the vastest global enterprise of its kind man ever undertook, and yet daily we are assailed by appeals to us as individuals—all of us talked to as though the whole business might bog down if, one by one, we did not stand by. Well, if the individual counts so critically in global war, why not in global peace?

In a recent sermon Dr. Weatherhead of the City Temple, London, said something every American should hear: "There are still enough Christian people among the Allies to make an atmosphere in which a bad peace is impossible." Certainly there are—if! If one by one, rising above our sense of individual helplessness, we use the personal influence each has.

This truth we are dealing with gains force when we go deeper and note that each of us is more than a mere individual; he is an individual, plus the ideas he stands for. A slender wire can carry a strong current; a small window can let in a lot of light; and an ordinary man can stand for ideas on which the world's salvation depends.

Today, some of the greatest ideas mankind ever faced are thus asking for the use of our personal influence. That we ourselves, one by one, do not amount to much is true, but the ideas we can stand for amount to a lot. A world organized for peace; a world free from the awful curse of racial prejudice, free from the fear of war, armed with the terrific

implements of modern science, and moving out toward a day of co-operation for the good of all—such ideas are here—they have started—they are on their way—and they are mankind's hope. To say simply that their realization depends on a vast world organization will not do. Of course, it depends on that! But that, in turn, depends on enough ordinary, average folk, who believe in those ideas and stand for them.

Thomas Jefferson in his day said something about Americans that one prays may be true now. Had it not been true then, we would not be here. "It is," said Jefferson, "part of the American character to consider nothing as desperate."

Well, whether or not that is part of the American character, it ought to be part of the Christian character. See what might easily have happened to that boy with his loaves and fishes. The disproportion between the size of the problem and the meagerness of his resources made him feel at first a mere spectator, tempted to do nothing but watch the unrolling of events among the multitude, just as we are tempted now to stand off and watch this war-torn world as a vast spectacle. And then Christ took him, and to his amazement changed him from a spectator to a participant.

So we come inevitably to the major element in the story: Christ was there! That was the determining factor—a power divine that can multiply the small contributions of individuals with astounding consequence. It was that which made so significant to those first disciples the feeding of the five thousand that they told it in all four Gospels. If ever in history men needed that lesson, they did. They themselves did not amount to much. What could that small group of fishermen and the like do against the vast evil of the world and the towering might of the Roman Empire? Yet Christ did do something with them—incredible, miraculous, in comparison with which the feeding of the five thousand pales into insignificance.

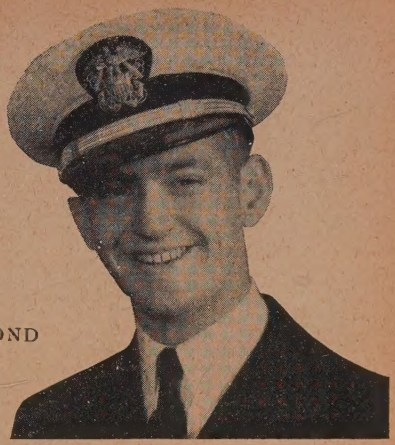
As for the spiritual realm, why God so works we may not understand; but how he does it, multiplying the contributions of individuals to unforeseen results, we can see. For consider: an individual is more than an individual, not only because he can stand for ideas greater than himself, but because he is, as it were, a ganglion in the nervous system of humanity. "None of us liveth to himself," says the New Testament. I should say not! You and I are joined together by vital nerves of intercommunication, and each of us so linked together is joined to others still, and they to others, so that what I think, and am, and stand for, spreads to them, every impulse that any one ganglion imparts, affecting at last the whole of humanity.

Is it nothing to us what the common people of Russia and China and Britain and France, one by one, are thinking today? Nothing matters much more! The emergence in our time of institutions like the Gallup poll is no accident; we want to know what the people are thinking—not big people but little people, average people, for in the long run everything depends on that.

Five barley loaves and a couple of fish; but what is that among so many? No, that is not the last word—not in a world where God still works, as Jesus said, through the leaven in the meal. Ah, Christ, still calling commonplace, ordinary, average fishermen from their nets, and counting in the end on getting enough of them to change the world, call us today, and let no appalling contrast between the vast size of the world's problems and the littleness of our resources blind our eyes to the fact that forever and forever the individual counts!

Photograph courtesy of the American Broadcasting Company.

With my eyes I have seen . . .

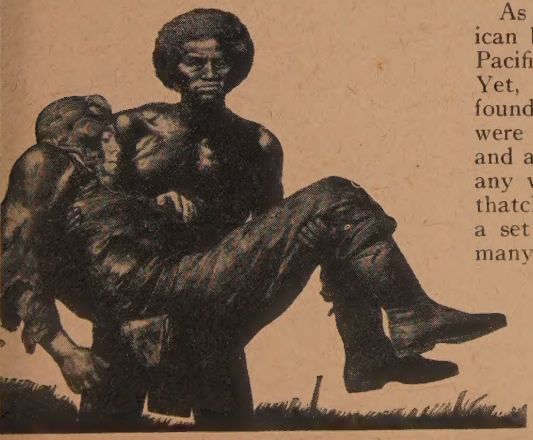


Ensign Dimond is one of the many American servicemen who have seen missions at work

By Sidney Dimond

Several years ago, while Associated Press correspondent at the University of New Hampshire, I covered the General Council of our Congregational Christian churches when it convened on our campus in Durham. Being a Congregationalist myself, I was quite interested in learning how the missionary program was set up. Previously, our American Board for Foreign Missions had been nothing but a vague "something or other" for which we of our church occasionally gave an extra collection.

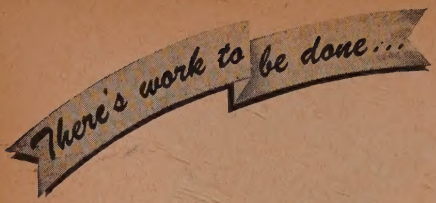
Little did I realize at the time that my travels as a Navy man would take me into one of the fields where our missionaries had long worked, and that I would observe the results of their labors.



In the South and Central Pacific now, I find the things I discovered in Durham of tremendous value to me as I talk with the natives, most of whom became Christians after our American Board came into this territory.

As a more or less average American boy, I had pictured the South Pacific natives as barbarous folk. Yet, when I actually met them I found, to my surprise, that they were extremely friendly, intelligent, and anxious to aid the Americans in any way possible. They had neat, thatched villages, clean habits, and a set of morals which would make many communities back home blush with shame.

My first contact with these people was in the Ellice Islands, where I saw a mission church which had been completely blasted by the Japanese. The native fellows



there spoke broken English and, as we waited for transportation, we talked with them about their customs, lives and backgrounds. One fellow, in particular, interested me. For want of something better, I called him "Blackie." He was eager to get white shirts and would have swapped anything he had for one worn bit of the linen. Naturally, I was curious. Generally, the natives preferred more colorful clothes.

"Why you want white shirt?" I asked in my best pidgin nativese. He grinned amiably. "We wear shirts to our church, sir." "You go to church often?" "Oh, yes. As often as they have a ser-ser—as they have it." He walked away with two of my best Arrows—and I haven't regretted losing them.

After going aboard ship my contacts with the native men became more frequent. Quite often, as the natives loaded cargo, they broke into a chant whose harmony sounded peculiarly like that of the choir back home. I concluded that our missionaries had taught that particular harmony and was not surprised when one of the group told me, quite proudly, that such was the case.

At another island I went ashore to see the movie. (The natives are very enthusiastic about American shows, by the way.) It was announced that we were to be entertained by a group of natives who had learned some new songs. It was the queerest stage show I have ever seen! Onto the stage they straggled, dressed in their finest beads and cloths. Some smoked; others grinned self-consciously at the audience. Eventually they formed into rows and the leader raised his hands. There was dead silence. Then the group broke into the most beautiful harmony imaginable. We sat fascinated. Here was something we thought would be a bore turning into real entertainment.

For an hour we listened to that harmony; it brought back precious memories of sacred music back home as I tried to fully appreciate the fact that here, 7,000 miles from my home in Concord, New Hampshire, were fellow-Christians reveling in their faith. And the more I thought about it, the more convinced I was that the work of our American Board can never be overwritten.

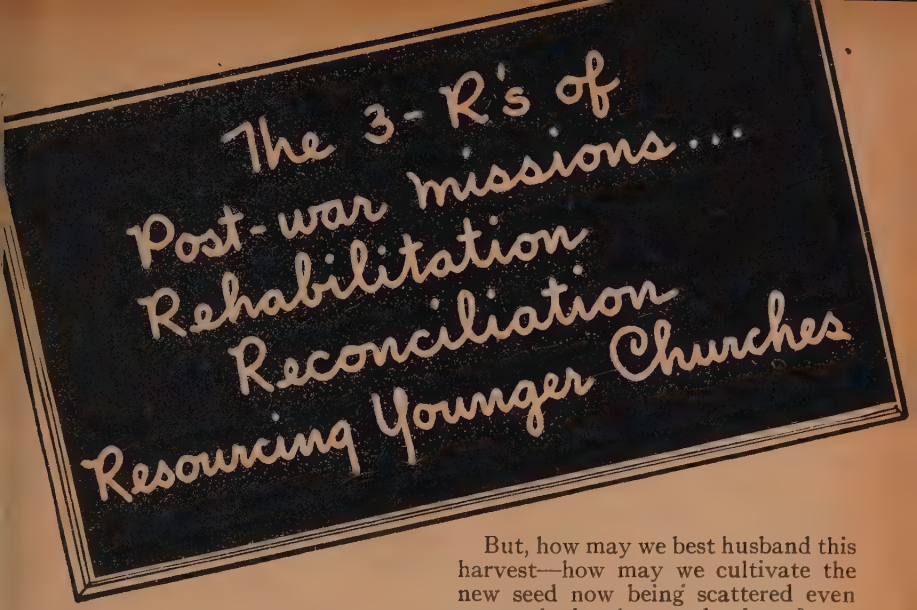
A few weeks later we were on an island recently liberated by our forces. The Sunday after Christmas we listened to our chaplain as he told of witnessing the first free religious worship at Christmas since the islands were taken over. He described in detail the banners, religious pictures, quotations from the Bible and the indescribable joy of these Christian natives at being able, at last, to express their ecclesiastical energies. As he talked, I wished I might share with the folks back home a bit of the pride I felt at being part of the huge organization which made not only their religion possible—but also the free, outward worship of that religion.

Yes, the historic missionary program of our Congregational Christian churches has become a living thing to me through these experiences. I shall go home with a more adequate realization of the work and a determination to do my part in pushing it to the limit!

Ensign Dimond is a member of our church in West Concord, New Hampshire.

Illustration bottom page 7 courtesy of Curtiss-Wright Corporation.

Because of paper restrictions, there will be no June number of THE MISSIONARY HERALD.



By Fred Field Goodsell

The basic pattern of the foreign missions program of our Congregational Christian churches stands above all uncertainty.

It is a program of New Testament evangelism, thorough Christian education, health and general welfare, genuine democracy stemming from Christian ethics—planned and prosecuted in coöperation with all Christian bodies sharing a common purpose.

Yet, as the officers and committees of your American Board for Foreign Missions try to plan our postwar program in its details, they discover how difficult it is to see beyond the storm now engulfing humanity.

As time marches on through all the turmoil and destruction of these days, the Spirit of God works mysteriously in the hearts and minds of men. The good seed, sown far and wide during more than 130 years by our representatives on the field, is bearing fruit—fruit of the Spirit rooted deep in decades of far-sighted leadership and sacrificial sharing.

But, how may we best husband this harvest—how may we cultivate the new seed now being scattered even across the battlegrounds of war?

Certain immediate tasks stand out clearly and definitely:

1. *The Rehabilitation of Strategic Properties and Services.*

We face at this point one of the most challenging tasks in our long history: the rebuilding of bombed and blitzed schools, of mission centers and hospitals in wartorn areas; the restoration of personal losses suffered by missionaries forced to flee their stations or interned; and the repair, delayed through the war, of all other mission property.

The known and estimated work-building losses—schools, hospitals and churches—in Greece, China, the Philippines and Micronesia, total $954,352. The rebuilding of missionary residences destroyed or damaged will require $118,595. The reimbursement of our missionaries for personal loss in effects and household furnishings left in the hands of the enemy will amount to $204,000. Reconstruction does not necessarily imply replacement of each building

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Dr. Goodsell is Executive Vice-President of the American Board for Foreign Missions.

with proper equipment on the identical spot, but it does require resources for rehabilitation on higher levels of efficiency and coöperation.

Altogether, this reconstruction program calls for an outlay of $1,411,135. Duty and strategy together demand that we discharge these obligations, while at the same time we look forward to the expansion of our work wherever time and circumstances are favorable.

2. *Reconciliation and Mutual Understanding.*

(a) We must be prepared to establish centers of Christian reconciliation among leaders and groups whom war has estranged. These will not be institutions rushing into busy programs but, rather, easily accessible places of gathering where Christians may meet on common ground for worship, study, consultation and fellowship. It is felt that these centers will have completed their specific work within two or three years after the war, or will by then have blazed a trail for other more permanent agencies.

(b) In 1925, Frank C. Laubach began a pioneer ministry of significance among the Moros of Mindanao in the Philippines. He won their goodwill through literacy programs, clinics and social services of all kinds. The war has upset normal relations, swept away the buildings and equipment, leaving bitterness and discouragement. It is imperative that Dr. and Mrs. Laubach, with recruits, be sent to the Islands as soon as possible to inaugurate well-considered plans for the resumption of activities among the Moros.

(c) Since Pearl Harbor, the churches of the Marshalls and of Kusaie, in the South Pacific, have been isolated and shepherdless. Their leaders and members have suffered severe hardships. As soon as feasible, we should proceed to do all that Christian fellowship and wise planning demand for the rehabilitation of church life in these areas. Provision must be made also for the same services in the Western Carolines.

(d) Our Bulgarian associates—pastors, teachers, social workers—have lived through tragic years. Our financial aid to these churches ceased several years ago but must now be resumed.

The infrequent messages which have come to us from Greece have all indicated that our Greek and Armenian associates are holding on bravely. They need our help.

Our Congregational churches in Czechoslovakia grew rapidly after the First World War; and in 1932, on the sixtieth anniversary of the founding of the mission, they became independent of our support. But during the German occupation these churches have become impoverished.

The war has made heavy demands upon the resources of all these people, including Protestants in Spain. There is urgent need for refresher courses for the pastors and leaders who have carried on through the war, and for facilities for training new workers in all these areas.

(e) The International Missionary Council, through the war years, has aided missions and missionaries cut off from their home bases. It has assisted forty European societies in their work on all continents and on many islands, administering funds upwards of $3,500,000, contributed from widely scattered centers of the world church. The Council will soon start carrying out well-laid plans for administrative and spiritual rehabilitation in areas where national Christian leaders are pleading for help. $5000 is our share of the $100,000 being raised for this specific program.

This projected program of reconciliation and mutual understanding

As proof that missionaries are real people, we present these pictures of a Congregational missionary family scheduled for rural work in India. They are Harold and Mildred Heckman and their daughter, Lana Lee

will call for a large outlay. With its responsibilities for action and administration based upon intimate knowledge, your American Board for Foreign Missions feels that duty and strategy demand this projected program.

3. *Resourcing our Younger Churches and Christian Communities.*

(a) We feel it imperative to plan a long-range literacy and literature program. The time is opportune to take the unprecedented step of appointing a missionary-at-large in the field of literacy who shall be charged with the duty of assisting in the total literacy movement wherever he can be most helpful. Dr. Laubach has accepted our invitation to work in this relationship.

(b) We have recently seen fine illustrations of the fruitfulness of two-way visits by certain church leaders of India and China, representing all of the national groups.

Chinese Christian leaders in India and Indian Christian leaders in China can accomplish more in three or four months than visitors from America or Great Britain could accomplish in a much longer period. We should promote such interchange.

(c) But we must provide for short-term service among the younger churches by specialized personnel from America. One of the most successful undertakings ever carried out was that of Kenyon L. Butterfield in India and China in the field of rural Christian life. We propose to send out at least six such specialists in evangelism, theological training, religious education, public health and industrial welfare.

(d) We must conserve and capitalize upon the investment which we have already made in Christian education in China, by initiating new experiments in such centers as Chungking, Nanking and Shanghai, where there are thousands of men and women who have studied in Christian schools and colleges, and are now ready for an advanced program. There is reason to believe that such projects would become fully self-supporting within five years.

(e) We are planning an international seminar in three sessions—one year apart—to begin in 1945–46. The aim is to promote intelligent and constructive interchange between selected national Christian leaders, by bringing to the United States a group of at least ten persons, both men and women, for a prolonged visit (at least twelve months) during which fellowship, refresher studies, and deputation work will enrich both the visitors and the visited.

(f) We also plan to establish three fellowships of $2,500 each, to be used successively by outstanding Christian leaders of various nationalities. The sound growth of the world-wide Christian community requires close and creative intercourse and counsel among those responsible for the development of the church and its activities in different areas.

(g) The Congregational Christian churches which have developed in Brazil thus far without any assistance from us need our help along several lines. We are working toward a project in religious education and ecumenical fellowship in Brazil that will extend over a period of five years.

(h) The International Missionary Council in its program for strengthening the economic base of the churches abroad has provided strategic leadership. The time has now come for us to carry on a series of experiments and projects in indigenous church support which will help to put this program into effect.

In addition to these and other projects for the strengthening and resourcing of our younger churches and communities, our Prudential Committee has authorized the taking of exploratory steps toward a pioneer project among Moslem Chinese in the two utterly neglected northwestern provinces of Shensi and Kansu.

And so, in these and many other ways, it is our purpose, as we look to the days ahead, to help carry out the great commission which lies inherent not alone in the New Testament but in the nature of all true Christians and of genuine Christianity.

Across the years since 1810 more than 4500 young men and women have gone to a score or more countries in the service of Christ and his church under the auspices of our American Board for Foreign Missions. The results of their labors have been woven together with those of many others as the modern "Acts of the Apostles."

The world church is the only real hope of a better world. At its best, it is the salt, the light, the leaven at work—seasoning and transforming the world.

From GREECE

THE TRAGIC STORY OF TERROR & DEATH

By
G. S. Faradjian
Krikor Demirjian

We are indeed very happy to be able to break our silence after a dismal period of explosions and concentration camps, of terror and shots, yes, even of starvation and certain death.

Thank God, we and our dear families have survived, exhausted physically but never crushed in spirit.

During these years of utter poverty and starvation our congregations in Athens and Piraeus were exposed to distress and total depression. It is estimated that 6,000 died every month in the Athens area in the winter of 1941–42. One million died of starvation and other causes. Another million are rotting with tuberculosis.

On the whole, it may be said that the cost of living increased two to three thousand times. We have witnessed with our own eyes in Athens and Piraeus what the prophet Jeremiah with a painful heart saw

A relief worker passes out sweaters knitted in America to homeless Greek children

The main building at Pierce College in Ath still stands, but the Nazis looted its plumb

in his days and lamented very bitterly: "The young children asked bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets, they that were brought up in scarlet embrace dunghills. Their visage is blacker than a coal, they are not known in the streets; their skin cleaveth to their bones, it is withered, it is become like a stick." (Lamentations 4:4–8)

Because of explosions, air raids, our church and school buildings were badly damaged. The window panes are smashed, the walls torn out, the roofs broken and plaster fallen down. In spite of all these serious damages we have been able to use these buildings for manifold purposes during these dark years of occupation. Besides religious meetings and educational activities, the buildings in question have sheltered a good many homeless refugees. Weak and undernourished children are being fed in our building at Dourghouty on week days. Our buildings at Kokinia have been devoted to The Social Insurance Company as well as to the International Red Cross to feed starving populations. Where there is serious damage it is very hard to use the buildings which need repair.

The condition of our congregations could not be different, of course, from the general condition of the bereaved population of Greece. Our churches suffered very badly from unemployment, black market, serious epidemics such as tuberculosis, concentration camps, forced labor, starvation, shocks and shots. About fifty persons from two churches died of accidents, sickness and starvation. Again about forty people from both churches were sent to Germany for forced labor. Twenty new families have resettled from other destroyed areas. Our families have been robbed of their elementary possessions.

Despite our hard and perplexing situation, we did not fail to carry on our Sunday school and day school

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its mechanical equipment. The building not be used until these have been replaced

activities. Parents who deeply appreciate evangelical work asked us to give their underfed children religious education and build in them a sound Christian character.

Under these appalling circumstances it was very natural that our general health would break down. Because of malnutrition, overwork, anxiety and general physical exposure, our families were exhausted. In some cases our wives became seriously ill and our children hopelessly handicapped. Month after month we were obliged to stand in the pulpit without any breakfast, and we had to put forth strenuous and heroic efforts to control our respiration.

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Krikor Demirjian, center, with the teachers of the Armenian Protestant school

Our depressed and deprived churches were not in a position to support us. The salaries they paid to us would suffice for meager food supplies for only three days. Because of this unfortunate situation we were obliged and authorized to borrow money in order to keep ourselves alive.

In spite of all these awful conditions, we continued our work. Exhausted and hungry though we were, we kept on preaching. Day after day we visited families needing comfort and courage. We called on sick people needing the presence of the Chief Physician. We were in constant touch with men and women who had given up their hope for better and brighter lives. In due seasons we had our Holy Communion services, during which twenty-three new members were added to our churches. Ten children were baptized. Five couples were married.

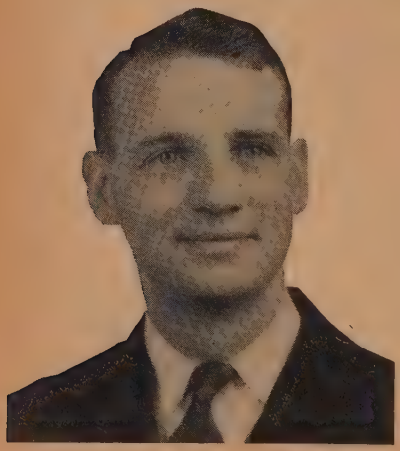
We sincerely hope and believe that our friends in America have been watching us painfully and prayerfully during these gloomy years of terror, hunger and starvation. May God bless us all fully and richly.

Mr. Faradjian and Mr. Demirjian are pastors of two of our Armenian churches in Greece.

FIELD FLASHES

By Dorothy P. Cushing

An amazing story covering four years of dangerous living can now be told about E. Walter Smith of Ingtai and Foochow, China, who with his wife and two small children, escaped the tightening noose of the Japanese armies by flight across China in crude cart, truck, launch and airplane.



The Smiths went out to China in 1940 as new missionaries—expecting to remain in Peking for a year of language study. But the Japanese military soon changed their plans. So they went to Fukien Province where Mr. Smith began his work as the foreign superintendent of a rural area about the size of Connecticut.

Recalling all they have been through in these five years, the young Smiths still maintain it has been worth it just to know the valiant Chinese Christian leaders who today are suffering and even dying for their faith. "These are the people you can bank on," say the Smiths earnestly.

A PERILOUS two-year game of hide and seek with the Japanese army in the Philippine jungles and mountains was played by Dean and Mrs. James Franklin McKinley and their daughters, Edith, Phyllis and Mary.

They escaped finally by submarine to Australia. The officers of our American Board for Foreign Missions did not know for some three years whether this valiant family was alive or dead, free or imprisoned. Then came the first message from "somewhere in Australia."

The McKinleys went to the Philippines in 1930. Mr. McKinley is dean of the college of Silliman University, Dumaguette, and Mrs. McKinley is assistant professor of church music.

This school trains the vital young Filipino pastors and other religious workers who serve in the United Church of the Philippines. This is a union enterprise in which the Presbyterians unite with us.

Silliman University grew from Silliman Bible School, which was founded in 1921 by Irving M. Channon and his wife, pioneer missionaries in the Philippine Islands. In 1931 college grade work was introduced into the curriculum. In 1935, when Silliman Institute became a university, the institution became a College of Theology. Its importance to the churches of the Philippines can scarcely be overestimated.

There's work to be done...

FROM

India

comes the two-fold story of

Suffering and Healing

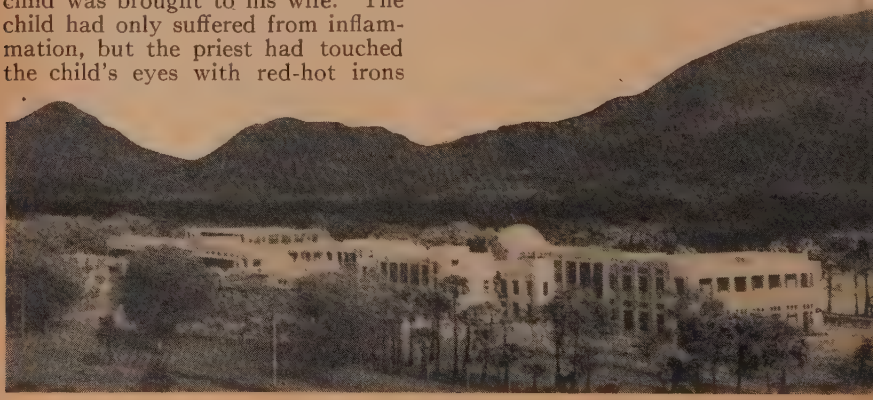
By Leslie D. Weatherhead

I remember the feeling akin to horror with which I saw an Indian gardener clap a handful of cow dung on an open wound and proceed to bind it up.

When I remonstrated with him, he argued that the remedy was the excrement of the sacred cow, an animal worthy of worship. What better substance could be applied to heal a terrible wound?

A friend of mine told how a blind child was brought to his wife. The child had only suffered from inflammation, but the priest had touched the child's eyes with red-hot irons to drive the devil out. Where eyes should have been were two swollen bladders, disfiguring the lovely little face and driving sight away forever.

The heroine of my tale is Dr. Ida Scudder, whom I regard as one of the most wonderful women in the world. Her grandfather was a missionary in Ceylon in the old days. Her father was a missionary who landed in Madras in 1861, before the invention of steamboats and before the Suez Canal was cut. John Scudder and



Dr. Ida Scudder has performed as many as twelve operations in one day in the operating room of Vellore Hospital. It provides the only medical service in that area

his wife were working in the Madras district of India when Ida was born in 1870.

As a little girl of six, she remembers crumbling bread from her own breakfast to feed the famine victims who crowded round her father's bungalow. In that famine three million people died. Later, Ida Scudder went home to America to be educated. She had no desire to be a missionary. When she was twenty-four, her mother was taken ill, and Ida returned to India. The first night she was there, three native girls died in childbirth because their families refused to have aid from Dr. Scudder, a male doctor. That night Ida Scudder changed her mind and decided to become a missionary. She returned to America and entered medical school.

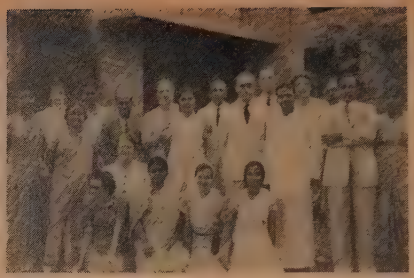
In 1900 she returned to India, a fully qualified doctor, to begin her life's work in a room eight by twelve feet in size. In this room she saw, in two years, 5,000 patients.

Then Dr. Scudder opened a hospital with forty beds, and from that day she has never looked back. A medical school was opened, twenty-eight students being received out of double that number of applicants, and since its founding the Vellore Medical Training School has trained 240 doctors, 122 nurses and seventy-five dispensers.

So, amongst the scorched hills of South India, seventy miles from Madras, lying like a white pearl in a hard, cracked brown hand, are the white buildings of the hospital, with its wards and operating theatre, the nurses' hostel, the staff bungalows, a beautiful little chapel in Indian style, the gift of an American friend; a little center of light and life and healing in the midst of darkness and fear and torture and disease.

Dr. Weatherhead is the minister of our famous City Temple, London.

Vellore Hospital provides treatment which leprous children would otherwise lack



The staff at Vellore is Indian and American, exemplifying Christian cooperation

From this center four roadside missions travel every week into distant villages with a car, ambulance, medical students, nurses and an evangelist. In one day 300 people have been treated in a roadside mission. Abscesses are opened, quinine administered, lepers injected, eye lotion applied and wounds dressed. And while all this is happening, the evangelist is talking to little groups of waiting people about the love of God that lies behind Dr. Scudder's work. He is giving out New Testaments and sowing seed, the harvest of which certainly will not fail. From one roadside mission a whole family, with their relatives, sought baptism, twenty-seven people in all.

But alas! a difficulty has arisen. This famous adventure which has cost so much in sacrifice and money must increase its staff, teaching, and all its equipment and facilities.

Try to imagine your country without medical benefits. You who have little ones of your own, try to imagine a situation in which there is no prenatal care, no obstetric skill, no doctor to preside at the moment of birth, no nursing for mother and child afterward.

It is the church that has been the pioneer in efficient medical services in all lands. It is the church that is concerned to educate. It is the church that has pleaded for justice. The richest and loveliest things in western civilization have come from the efforts and initiative of men whom the Spirit of God, the God who is like Jesus, has inspired.

I know that you will want to help in this great work. You will not forget that every two and one-half minutes a woman dies in India for lack of help at childbirth, and that every fifteen seconds a baby dies for lack of help at its birth. Those deaths could be prevented. How much do you really care?

"Freely ye have received, freely give."

On September 1, the annual subscription price of THE MISSIONARY HERALD *will be increased to thirty-five cents.*

The war has thrown into relief the pressing need of India for adequate modern medical service. It has drawn off part of the very inadequate staff of doctors and nurses who were serving India's 388,000,000 people.

The hospital and Medical College for Women that have grown up around the dynamic personality of Dr. Ida Scudder have performed miracles in meeting this need. But all agree that the time has now come when this college must be raised to the full M.D. standard and must train men as well as women.

This is a big program and the Christian community in India and the Christian forces of the West are pitching in together to see it accomplished.

A staff of men and women of outstanding ability has been secured. The new building program has been started. For this entire program $1,000,000 is to be raised by the many denominations (Congregational Christians included) supporting this great union enterprise.

THERE'S A NEW SPIRIT MOVING IN AFRICA

There's work to be done...

By Mabel E. Emerson

Our major postwar problem in Africa will be rehabilitation in terms of life. The property of our three missions there has not suffered, but the people of Africa have suffered, and it is our duty to help them.

Africans have had many new experiences during the war years. Many of them are thinking new and disturbing thoughts. They need a new perspective and a new sense of values.

For instance, the Bantu men of our mission areas have seen military service in North Africa and East Africa, or in Abyssinia. Or they have served in labor battalions and in the medical corps as aides and ambulance drivers. What they have seen has made them think about the rights of the black man.

A Congo missionary was talking with an African who

had returned from military service. The African said, "White man, we have been to Abyssinia, Madagascar and Burma. We have killed white men; we have been commanded by brown and yellow men. They were good commanders. We are not the men who went away from here. What we have stood in the past we shall not stand in the future."

This new spirit is moving in Africa. Even the people who have not left their villages are feeling it. The radio, the moving pictures, have stirred in them thoughts that they never had before. In the years just ahead our missionaries and the Christian church in Africa will be confronted with a new Africa, and a quick, understanding response to its needs is absolutely essential. Our missionaries now on the field are alive to this situation but must be reinforced if they are to meet it.

For rehabilitation in terms of people calls for recruits. The present staff of missionaries has carried a heavy burden during the war years. Furloughs of many are long overdue. Our three Africa missions need missionary families and single workers—fifty-nine persons in all, to fill thirty-nine positions. Ordained men, men and women educators, physicians, nurses, industrial educators, specialists in home economics, social workers, agriculturists. These posts call for people of high professional qualifications and deep spiritual experience, who through the dedication of their own lives will aid in the rehabilitation of Africa.

To be sure, some of our postwar needs must be met in terms of bricks and mortar. Inadequate school plants must be expanded. Other needs must be met in terms of plows, hoes, ox carts, oxen and medical equipment. Personnel, however, is still our most urgent need.

The most critical problem confronting the American Board in Africa centers in the West Africa Mission in Angola. There the growth of the Christian movement has been phenomenal in recent decades. Today there are many opportunities to open work in new areas, such as among the thousands of people working in the fisheries around Mossamedes or among other growing populations in urban centers.

A few years ago there were thirty-nine missionaries of the Board in this mission. Deaths, retirements, withdrawals for health or other reasons have depleted the staff until today sixteen people are on the field. Five of these are about to come home for furlough or to retire. The remaining eleven have furloughs due or long overdue. Five missionaries on furlough and six recruits are eager to go to Angola but cannot. Why?

The reason is that for four years we have been unable to secure the Portuguese visa for any American Board missionary. In speaking to the Prudential Committee one of the missionaries who has recently come home to retire said, "We who have given our lives for it (the West Africa Mission) and those who are

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Miss Emerson is African Foreign Secretary of our American Board for Foreign Missions. Photograph on page 21 from Black Star.

now being expended hope that you will realize the gravity of the present situation and that you will keep this from becoming the Bataan of the American Board."

The Board does realize the gravity of the situation and its underlying cause, the opposition of the Portuguese government and the Vatican to the work of the Protestant missionaries. This difficult problem is receiving steady attention.

As we think of postwar Africa, however, we think in broader terms than of our own three missions, important as they are. The speeding up of communications in Africa, by motor roads, plane transportation, and by radio is going to make possible such united, coöperative planning as has not been possible before. Even as we write, a group of missionary leaders meets in London to plan for area conferences in several sections of Africa, and possibly for an all-Africa conference, as soon as the international situation will permit.

Africa is going to have a more important place than ever before in the life of the world. Missionary leaders are already far advanced in planning for stronger Christian coöperation in the continent.

The missionary visits an Angola village and everyone attends the Sunday church service

These children in our Mount Silinda orphanage would have died without Christian care

The cabinetmaking shop at Adams College in South Africa teaches many valuable skills

Chikore's primary school and Mt. Silinda's industrial school train leaders for Africa

Saisie Hibbard

Joan Reed

Charlotte B. Reid

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By Roger Eddy Treat

In a day when everything for which the word "internationalism" stands is claiming our attention as something new, we must not forget that this emphasis has been central in Christianity from the first.

Jesus thought and taught in terms of universal brotherhood and spiritual internationalism. His followers can never be true to the genius of his faith and example and commandment and do less. As Dr. Fred Field Goodsell, Executive Vice-President of our American Board for Foreign Missions, said at the Mid-winter Meeting in Cleveland last January: "We are called to proclaim the Christian Gospel to all men and to strengthen the world-wide fellowship of those who love and would serve God and their fellow men."

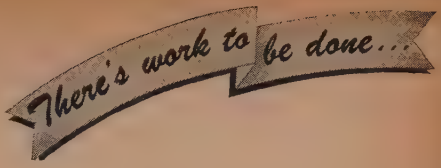
But so much of fulfilment of this obligation has been in terms of exported Christianity: what we have carried through our missionaries and institutions to those of other lands and other cultures. All too slowly has it been striking in upon our consciousness how much those of other countries and races have to contribute to us. Only as each is strong after his own kind shall we come to realize God's dream of unity in diversity. We in this country have a unique gift to make to world unity and world culture; so have those of other regions and tongues beyond the seas. Therefore, in a real sense, we need to import as well as to export the best!

As a most practical step in this direction, our American Board for Foreign Missions has arranged what it is calling an International Seminar. It will hold three sessions: in 1945–46, in 1947–48, and in 1949–50. The Seminar, which begins in September, 1945, will have Chicago Theological Seminary as its base. It will consist of a group of ten mature church leaders from various countries, invited to the United States for one year of fellowship, study and deputation work. An equal number of people from our own churches in this country will be invited to meet with the seminarians from beyond our borders for acquaintance and fellowship.

After a period of study and conference at Chicago, it is proposed to enable these visitors from other lands to travel to as many of the centers of our country as possible. The purpose of such travel is obvious, even as it is twofold. Thus our fellow Christians from afar will be enabled to broaden their knowledge of our people. They will have opportunity to see our life in all its phases. And they will also give our own people in and around such centers as they visit, the rare and invaluable privilege of coming to know these fellow Christians from overseas and the people and cultures they represent.

It seems to many of those acquainted with the plans for the Seminar as thus far developed that it is an outstanding and most promising step in the direction of better churchmanship and human relations throughout the world. That this

Dr. Treat is minister of our Bushnell Congregational Church in Detroit, and he is also a member of the Prudential Committee of our American Board for Foreign Missions.



same estimate is shared by others is evident from the fact that at least seven other denominations have asked to have their own representatives included in the Seminar, in addition to our guests, at no charge to us.

Undoubtedly practical questions will rise in the minds of those who hear of this project.

First, perhaps, will be an inquiry regarding expense. Each Seminar will cost approximately $20,000. These costs will be met entirely outside of the regular budget and source of income of our American Board. Interested friends have already contributed amounts sufficient to warrant the first session and those in charge are confident that further gifts will be forthcoming to the full amount of the expenses. Gifts for this purpose, which will not affect regular apportionment receipts from our churches, are most welcome. Checks should be drawn to: The International Seminar. They should be sent to the offices of the American Board, 14 Beacon Street, Boston 8, Massachusetts.

A second question may very well have to do with the selection of the members of the Seminar. How are these ten from other countries to be selected? Nominations were requested from our missions in countries where wartime conditions would permit, these nominations to be reviewed by the Foreign Secretaries of our American Board. Their recommendations will be submitted to the Prudential Committee of the Board and then, upon favorable action, the persons involved will become official members of the Seminar.

Upon their arrival in this country and throughout their stay here, they and all other persons and matters relating to the Seminar will be under the direction of Miss Ruth I. Seabury, its director. As soon as this list has been completed, the names of these seminarians, information regarding them and further details regarding the work of the Seminar will be published in *The Missionary Herald*.

We bespeak for this group and for this prophetic project your warm interest, full coöperation and spiritual and material support. It is our deep conviction that untold good will issue from this modest step in practical Christian internationalism. For twelve months these ten Christian strangers will be within our gates. Let them be upon and in our hearts, to the cementing of indissoluble ties of mutual understanding and faith.

S. Devapragasam, Seminar delegate from Aruppukottai, India, poses with his family

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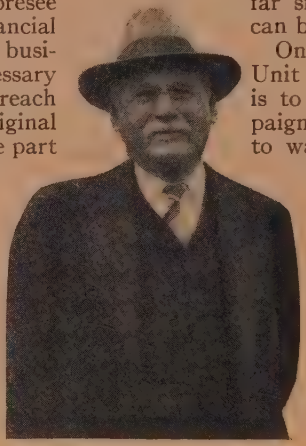
Because of paper restrictions, there will be no June number of THE MISSIONARY HERALD.

Security for our Veterans

By Robert Cashman

The following reasons justify and make desirable an acceleration of the Unit Plan campaign:

Ten years is a long time to look ahead; we cannot foresee with accuracy the financial picture of the changing business world. With a necessary goal of $1,200,000 to reach for the safety of our Original Plan annuitants, it is the part of wisdom to accumulate the state and local quotas as rapidly as possible, thereby shortening the campaign to make way for other denominational objectives.



"I hold the second certificate issued by the Original Plan. I am eighty-six and never cease to thank my lucky stars that I made this wonderful investment"

Ten years is also a long time to keep faithful workers confined to a single task. Conditions change; leaders move, or become sick and may die. It is better, therefore, to encourage individual initiative so that our work may be completed under its present administration.

As our annuitants become older, their dependency upon us becomes greater; and their anxiety as to their future security becomes of vital concern. The successful conclusion of our Unit Plan campaign would mean much of comfort and reassurance to them.

Perhaps even more important is the fact that the development of certain denominational programs will be greatly aided by the completion of this campaign. Restoration of destroyed properties in war-ravaged countries, rehabilitation of scattered Christian families and many other missionary activities must be begun as soon as the conflict is over and conditions will permit. Securing the money for this needed work will be far simpler if the Unit Plan can be completed.

One method by which the Unit Plan may be accelerated is to begin the annual campaign in the spring, rather than to wait each year until fall. Some of our state leaders started their work in January, and have made good progress toward the goals they must reach. This accelerates the Unit Plan campaign by the greater part of a year.

In all of these matters, the pastor is the key to the situation. His encouragement to the state superintendent and lay chairman of the Unit Plan campaign unlocks the doors for the solution of every problem. If the minister is indifferent, noncoöperative or opposed, then no layman and no movement can succeed in the church; but if he is aggressively helpful, then "all things are possible."

For the sake of our pioneer Christian leaders who are depending on us for their security in the sunset of life, and in order to clear the way for our larger denominational program, let us join forces to accelerate the Unit Plan campaign until the $1,200,000 is in hand and we have finished our worthy task.

Robert Cashman is Business Manager of our Chicago Theological Seminary and National Unit Plan Chairman.

Our program in TURKEY

A Christian Investment!

By Lynda Goodsell Blake

I call for an informed, receptive and sacrificial attitude of coöperation through goodwill with Turkey. Because it is in Turkey that America can best put into practice now those principles which alone will win the peace of the postwar world.

Within living memory Turkey has had much sorry experience with the ravaging toll of war. From 1911 to 1922 she was continually at war. Before World War I, she was engaged in a war with Italy that cost her Tripoli, and then in 1912–13 Greece, Bulgaria and Serbia together brought her to terms. In late 1914 Turkey joined the Central Powers and by 1919 rued the day of her decision. After the Armistice Constantinople, now Istanbul, was occupied by the Allies, and further calumny was heaped upon the "sick man of Europe" by the Treaty of Sevres.

Out of this utter humiliation arose the figure of Kemal Ataturk. By 1923 he had wrested his impoverished land from foreign domination, established a new capital on the arid central plateau in the sleepy town of Ankara, and proclaimed a republic of no mean power in the Balkans. Disentangled from any empire territories, but infinitely more stable because of unity in race, language and religion, this present Turkey has a population of about 18,000,000 and

Turkish villages have none of the modern conveniences found in cities like Istanbul

covers an area approximately the size of Texas.

But 1938 witnessed Kemal Ataturk's untimely death, and 1939 brought World War II to Turkey's economic and political doors.

Only a person who has lived in the Balkans can know how hard it has been for a Balkan nation to make a correct decision, either in the eyes of the western powers, or in the light of its own economic survival. Greece took the road of the Allies, and certainly her plight today is pitiable. Bulgaria took the Axis road, and not only has she suffered, but her future is indeed uncertain. Turkey took the only other untried road—the role of a neutral nation. Adopting this policy she made it clear that, if and when attacked by any power, she would fight. The Turks are stubborn fighters and would doubtless have made good their word, and it is even odds that she could have stood

Sumner Welles says:

"The United States has had gr ized. For a long time past the a singular success. They have been thousands of young Turks now a they sought. For this reason, t solid character."

out as long or longer than did any of the Western European powers, who did not fight until attacked.

But let it not be thought that Turkey has not been paying a price for this war! Inflation is rife in the land. There is no absolute lack of any essential food commodity in Turkey, but your fare in America seems Lucullan in comparison. Beyond the government rationing, there is an informal but efficient rationing via the pocketbook that is bound to

The American Collegiate Institute at Izn other liberal schools admitting women re

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affect national health. In addition, the lack of medicines and the necessary kerosene to keep infected areas under control has fostered a recurrence of malaria. And for a nation of 18,000,000 to keep an army of over a million young men mobilized during these war years means a telling drain upon agricultural output, business continuity and normal family life.

But most tragic of all is that these factors, coupled with the inescapable

ss in freeing Turkish women from cus-
hich keep them dependent, uneducated

The American Academy for Girls, Istanbul, is an American Board educational center

war currents, have led to a lowered morale and a materialistic outlook that was in a large measure foreign to the Turkish mentality. Turkey has not yet fought with blood but she too has paid a bitter price, material and spiritual, for our war.

Her recent forced entry into the war on the side of the Allies—to whom she has always been bound naturally by her political interests, but from whom she has not, until recently, received much sympathetic economic coöperation—records her earnest concern for her role in the postwar world. On the one hand the Turkish super-realist, remembering some searing relations with western powers in the past, may view this entry with a lifted eyebrow and suspended judgment. Let us be great enough to meet, however, the mood of the Turkish idealist, who sees in the name San Francisco a symbol and a pledge of earnest in-

A friendship symbolic, perhaps, of the future: the author's son and a Turkish girl

tentions, ably pursued, toward a world that is not paternal, but fraternal.

But enough of background. What of our historic Congregational Christian missionary program through these years?

In 1928 when, as a young married woman, I went out to Turkey, our mission was composed of eight schools, three hospitals, an agricultural project, a social service venture and a publication program—all imbued with a ringing purpose to help Turkey forward in her re-creation. In 1930 the guillotine's blade began to be felt and that arch executioner, the depression, dragged his murder out through the next eight years in which our program was critically curtailed. Our Congregational Christian churches did not appear interested in Turkey's upsurge and we, your representatives on the field, saw good work closed down and capable young missionaries sent home.

During the war years we have no more than held the reduced front of our activities. And it is this inadequacy to meet the needs of our people in a manner commensurate with the challenge of the times that gives us our biggest heartache. Our school program attempts to give the all-around training needed in these days of change, and our schools have in a large measure overcome the opprobrium of weaning Turkish students away from their national culture. It is recognized that we are trying to build with Turkey for her national good. As a result our schools are crowded beyond capacity, and our waiting lists are long.

God send us men and women, that we may do the work we envision. But hearken—we want good, efficient schools that are up to the ever-improving standards of the country in which we work. To do this we must not have puny people and pinched pennies, but an able staff and adequate support. Our program in Turkey is an investment in world brotherhood that should stir the mind and heart of every far-seeing Congregational Christian.

The secular vision of America is coming to see that the world is one and that the peace must be one. Evidences, from Willkie's "reservoirs of goodwill" to the frequent and unsolicited testimonies of men from overseas, crowd in upon us to prove what those early visionaries at the Haystack Meeting in 1806 felt with burning conviction—the world must be one.

At long last secular vision and prophetic Christian vision have merged. Can we of our churches, upon whom the implementation of the prophetic vision depends, have less faith than our forefathers? Have we not more reason than they to be aflame with the passion of building effectively the Kingdom of God on earth?

Mrs. Blake, whose parents were Congregational Christian missionaries, has served in Turkey since 1928.

Photographs on page 29 and at upper left, page 30, from Black Star.

Reprints of this article are available from James E. Walter, 14 Beacon St., Boston 8, Mass.

HOW Sam Helped Anatolia

By O. R. Warford

His name was unpronounceable, so his employer, who was not distinguished for his spelling, turned it around, making the first last. Thus he came to be called "Sam Nicholas."

He was a Greek, and although he had lived in America for many years his English was not easily understood. Some months ago he came to the minister of the First Congregational Church of San Diego, California, where he lived, and explained that he wanted to will all his goods to Anatolia College, his alma mater and one of our Congregational Christian colleges in Greece. He owed everything to Christ, he said, and the college had given him his Savior. Accordingly he was directed to a law firm, and in due time a copy of his will was deposited with the minister, designating him as executor.

Sam Nicholas was not seen again for some time, and then he was heard complaining of paint fumes in the plant where he worked. It was difficult for him to breathe. Another interim, and Sam appeared stating that he had sold one piece of property for slightly over $2,100. He wanted to send $2,000 to Anatolia College at once.

"Could the money get there?" he asked eagerly. The minister assured him of the earliest possible delivery and wrote on a piece of paper that he should get a cashier's check, have it made out to the trustees of Anatolia College and mail it to our American Board for Foreign Missions in Boston.

The next day the County Hospital telephoned that Sam was a patient and would like to see the minister. He was somewhat uncomfortable and

Mr. Warford is minister of our First Church in San Diego, California.

apprehensive as he gave his keys to the minister, requesting that he go to his house and get his "valuables." The minister found a junky little repair shop, its front part replete with pieces of tricycles, baby carriages and electric irons. In the back was a small shack which the minister opened with the old-fashioned door key. Under the mattress, in a room wholly free of any feminine influences, were the "valuables": a six-inch rule, a broken pair of glasses, a magazine in Arabic, a few miscellaneous letters, a savings account book and a cashier's check for $2,000 payable to the trustees of Anatolia College! The check was immediately mailed, with an explanatory note. Sam smiled happily when he knew that his gift was safely on its way.

After some days the minister took Sam home from the hospital. Sam's clothes were frayed and unkempt, and his valuables were in his pocket, quite safe. His eyes were shining. They stopped at a bakery where Sam could get a few loaves of bread. "Day-old bread is cheaper," he explained. He brought out his bread wrapped in a newspaper.

"Now I old, I camp, no family," Sam said somewhat wistfully, for he was still weakened from his operation, but he was happy that his $2,000 had gone to his Christ.

That minister drove away in a good car to a comfortable office in a well-kept downtown church. His efficient secretary had things in order. He went home that evening to a sumptuous supper with his interesting family, in a comfortable home in a good residential section. His bed had clean linens and his bath the luxury of a shower. He had books to answer his intellectual and spiritual needs, and he knew the influential people of the city.

His church ministered to his soul in his native language, with the finest of music, and with an altar and candles. Daily he could tally services rendered to men and women by the organization that paid his salary and worked with him, and deep satisfaction was his.

Except—he could not forget Sam Nicholas, who had $2,167, who retained for his own use while facing an operation $167, and who had caught the full import of that other commandment "that ye love one another as I have loved you."

Anatolia College suffered heavily during the war. It needs equipment, morale and money! Its students are scattered, its faculty exhausted both mentally and physically

By Arthur O. Rinden

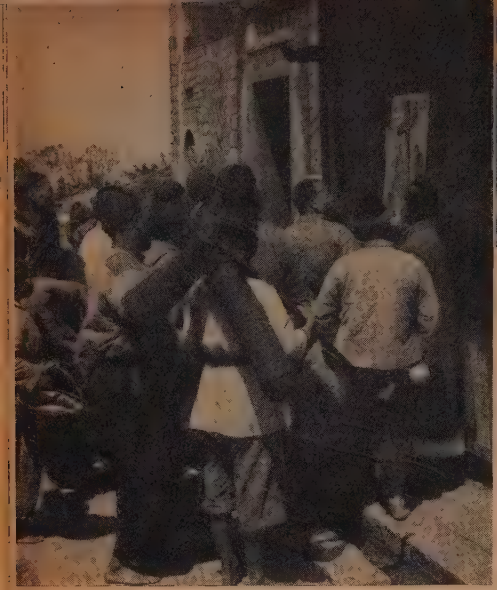
American Christians have made a greater investment of men and money in China than in any other mission country. Our Congregational Christian churches have now been at work for 114 years in China. What, in part, has been accomplished? What does the future promise?

From the beginning we have worked to establish vital Christian communities in China. We have looked forward to a day when they would be self-governing, self-propagating, and self-supporting. Have we succeeded?

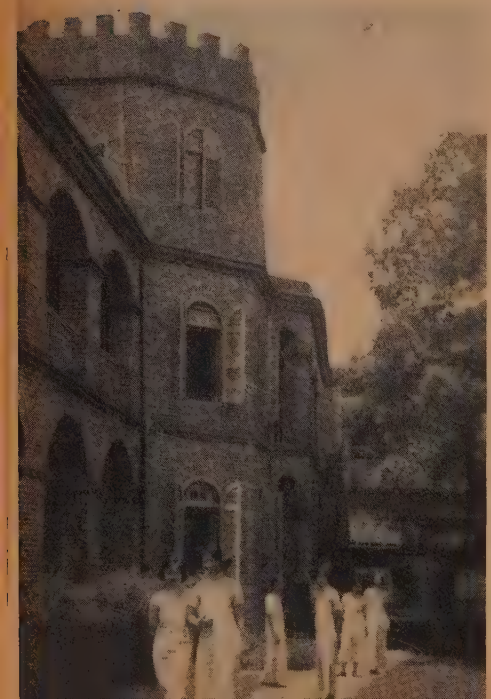
In the field of education our efforts have been particularly gratifying. When we began, Chinese schools were concerned only with a study of the Confucian classics. This was good, but it did not give a well-rounded preparation for meeting the problems of modern life. Missionaries introduced a curriculum similar to the one used in America. The practical mind of the Chinese found it to be good. Today 25,000,000 Chinese young people use it.

When our missionaries first arrived

Dr. Rinden was appointed a missionary to China by our American Board for Foreign Missions in 1926.



A Diongloh street crowd, above, listens to a Christian evangelist. Chinese refugee students, below, do similar work in West China



The missionary residence at our Shaowu mission was occupied by Japanese soldiers

in the "Middle Kingdom," there were no schools for girls. When a man thought of his wife as his "Inside-of-the-House," what did it matter if she were educated or not? But Christian schools were soon opened for girls. Sisters learned just as fast as brothers—and became much more interesting companions. When the brothers finished school and themselves became government officials, they changed laws and traditions. Today, throughout China, in public and private schools alike, girls are welcomed on the same basis as boys.

When our first missionary came to China, about ninety per cent of the people were illiterate. To the Buddhist, Taoist, and Confucian scholars, this gave little concern. To Christians, "literary blindness" was a terrible disease. After repeated attempts an effective cure was found. Chinese Christian leaders developed a method whereby anyone could learn to read in four months or less.

Dr. Peter Parker, member of our church at Framingham, Massachusetts, was the first medical missionary to go to China in 1835. "He opened China at the point of a lancet." Since his day, Christian doctors have continued to take the best in scientific medicine to a country where the life span is scarcely half the American average. Always the work of healing is done in the spirit of the Good Samaritan. Today three out of four hospitals open to civilians in Free China are Christian

These nurses comprise one graduating class of our Nurses' Training School at Fenchow

hospitals. The relief of suffering due to this work is beyond estimate. Now the government of China teaches scientific medicine in all its medical schools. For the postwar period the government has invited even fuller coöperation from Christian hospitals and medical schools.

Schools are important, and so are the hospitals; but both are children of the church. The fundamental purpose of our missionary work continues to be the revelation of God's love so clearly demonstrated by our Lord Jesus Christ. Experience has proved that our Heavenly Father's love for men is very effectively shown by the relief of suffering in the hospital, and by the enlightenment of minds in the school, but neither can take the place of the churches. Today the church, the school, and the hospital are recognized in China as three members of the same family —with an increasing emphasis on the church. Once the church was dominant, but in recent years there has been a distinct lag in its development. Now, during the stress of this war period, the fundamental importance of this primary source of spiritual dynamic has been keenly realized.

A Chinese Christian said, "The greatest effect of the war on Christianity has been that it has given Christianity a chance to shine." He was thinking of the Christian relief workers, doctors, and nurses who stayed behind when others fled before the oncoming invasion. Many who had believed that one religion is just

Two important types of Christian service: the colporteur, above, who distributes literature; and the medical worker, below

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as good as another now know that Christianity does make a difference. Today the religion of Jesus is understood in China as never before.

Wartime emergencies have stimulated unprecedented coöperation among religious groups in China. Not only have Protestants and Catholics worked together, but both have joined with Buddhist groups in relieving suffering. To our Congregational Christian missionaries this has been a welcome opportunity. For a long time we have recognized that there is much good in non-Christian religions even though their qualities differ from those of our own faith.

Through the years we have welcomed opportunities to work with other Protestant groups. Most of our educational and medical work is carried on in coöperation with other missions. We have planned our church work to avoid overlapping. Our Foochow mission was one of the founding groups which formed the Church of Christ in China. In many ways we have joined our efforts with those of the government. Mutual helpfulness will increase even more in the future. China welcomes the united witness and impact of our faith represented in the Church of Christ in China.

In the early days missionaries were the leaders in all branches of Christian work. It could not have been otherwise, for there were no capable Christian Chinese leaders. But today that is all changed. Now, for about two decades the leaders of nearly all our work have been Chinese. They are pastors of the churches, presidents of the colleges, and doctors in the hospitals. These men and women are able leaders. In many ways they are doing the job better than it has ever been done by a foreigner. Today our missionaries work "with," not "for," the Chinese.

This change indicates our success in planting Christianity in the "Middle Kingdom." Deep roots have now been put down in China. However, the day of the missionary is not over. Even now, less than one Chinese in a hundred is a Christian. Still, even in China, there are many fields white unto the harvest, but there are no laborers to enter them.

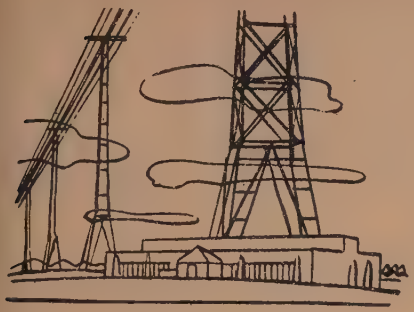
Today not only has persecution of Christianity disappeared, but President Chiang has declared to Christian missionaries: "No longer consider yourselves guests in China—but comrades working with us to build a New China." Chinese church leaders, who know the needs and opportunities of postwar China are calling: "Come over into China and help us."

Healthy, skilled and consecrated young people are needed. For details write to our American Board for Foreign Missions, Boston 8, Massachusetts.

Courageous and substantial new gifts are needed to send out new missionaries. Give to missions through your local church and give directly to the American Board.

Reprints of this article are available from James E. Walter, 14 Beacon St., Boston 8, Mass.

"All Aboard for Adventure"



By Mary M. Lago

Who does not recognize this familiar American scene: Mother sits on the sofa knitting, Dad is settled in the big armchair with the evening paper and Johnny is on the floor by the radio.

"A-a-a-a-a!" says Johnny as Dick Tracy's machine gun rattles. "Zoom-zoom-zoom!" he roars as Buck Rogers' rocket ship takes off.

"Johnny," says Dad from the depths of the newspaper, "turn that thing down!"

"Wouldn't you rather read a nice quiet book?" suggests Mother, but without getting much response from her son. Only the sternest parental edict would tear Johnny from the radio. And Mother and Dad know that the radio, like the movies, is here to stay as a medium for juvenile entertainment.

Religious educators with imagination and foresight are making more and better use of the movies in teaching children about missions. "Why not make the same use of the radio?" they asked.

A joint radio committee was formed with representatives from our Congregational Christian churches, the Methodist Church and the Presbyterian Church U.S.A. The organization through which this joint group was to function was the newly established Radio Department of our Congregational Christian churches.

The series of twelve programs, in the form of transcriptions, or recordings, which has been prepared for junior children is "All Aboard for Adventure." The adventures are as exciting as any experienced by Dick Tracy or Buck Rogers: a crash landing in the jungle, an escape by submarine, dodging the battlelines along the Burma Road. Better yet, they are true: the adventures of missionaries at work today in spite of the difficulties and discouragements of wartime.

Presiding over the program is "Skipper Jim" Flint, better known to Congregationalists as Director of their Service Committee. He it is who dispatches the "Adventure Special" and introduces the three children who later discuss the day's story with him.

First the story is dramatized. These versions are written by an expert script writer, the actors are professional, the music is specially written, and in every way the plays measure up to the highest standards of professional broadcasting.

After the dramatization, Skipper Jim and his three companions talk it over. They discuss the traditions, the people and the geography of the country in which the day's story was laid.

The children in the radio audience share in this part of the program. A twenty-four-page book, *The Adventure Log*, has been prepared for distribution without charge to children who request it from the station to which they are listening. The book is eight-and-one-half inches by eleven

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Mrs. Lago is a member of the Herald *staff.*

Helen Smith, heroine of one of the new radio stories, with two of her Wenshan school girls

Complete information about the transcriptions in the series "All Aboard for Adventure" and about their cost may be secured from the Radio Department of our Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y. *The Adventure Log* will be available from The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.

inches in size. Its cover is bright and attractive. The arrangement from page to page is varied and there are pictures on every page. There is also a map of Southeast Asia on which the young listener can find the location of all the stories in the series. The print is easily read by children and the wording is simple.

All this is something new under the sun of missionary education. The use of radio has an immediate appeal to children because it has such prestige among them as a means of entertainment. The missionary becomes a real person of romantic and dramatic appeal. The child sees the location of the mission station on the map and it may often be the same spot from which his big brother's V-mail letters are sent. He learns the reason for missions and a great deal of practical geography as well. Best of all, the size of the audience is limited only by the power of the station.

Local councils of churches, state federations or national missionary organizations may sponsor them on local stations or a chain of stations. Plans are under way for putting the dramatic sketches alone on standard phonograph records so that local churches may use them as teaching materials in Sunday schools, and in vacation Bible schools.

Two of the programs are of special interest to Congregationalists, for they deal with missionaries of our own American Board for Foreign Missions. First is "Over the Hump," the story of Helen H. Smith, missionary to China, who flew from India to China and hitchhiked a thousand miles by military truck to reach her schoolgirls on the Wenshan campus in Foochow.

Second is "Under the Sea to Safety," the story of the escape of Mr. and Mrs. James McKinley from the Philippines after the Japanese occupation.

Congregationalists will want to take advantage of this splendid new method of missionary education. They will find it paying rich dividends in a more vital interest in missions.

We regret to announce that because of paper restrictions there will be no June number of "The Missionary Herald." On September 1, the annual subscription price of "The Missionary Herald" will be thirty-five cents.

A Church is BORN

By James E. Davis

THE smoky lantern in the center of the human square revealed a strange group in the little space between mud-walled, thatch-roofed huts in the outcaste settlement of the Indian village.

On one side of the square was the native pastor. For over a year he had visited these people each week, teaching them about God and Jesus. He had taught them hymns and had explained what a church is. This night saw a climax to his year's work in this one of the seven groups he served.

Another side of the square was occupied by the missionary who was my host and the native pastor's supervisor. He was there to assist in the birth of the church. He had visited this Christian community once every two months for the past year. Also on that side was the "American padre sahib, our Christian brother." That was myself.

Solemn indeed were the men of the community, squatting on a third side. Laborers and leather workers, outcastes all, they were young and comely. Some wore shirts, others none. All had on the dhoti, a long piece of cotton cloth that is draped about the waist to form trousers, of a sort. To the left were the boys, squatting and squirming. Back of the boys and the men stood the women, most of them holding babies. In all there were about thirty of us, not counting a pair of white bullocks which were relaxing from the day's labor.

Some generalities about missionary work came to mind. The purpose of missions is to make converts to Christianity. These were the converts; only a year ago they had been outcastes in Hinduism. Christians unite to form churches after they have been converted. Well, here was a church being born.

In India I have seen magnificent and effective mission schools, each with a minority of Christian students. I have visited a model mission

Before entering the service, Chaplain Davis was a member of the staff of our Committee for War Victims and Services.

Chaplain Davis was stationed in India until his recent transfer to combat area in Burma

agricultural institute which is doing a pioneering job in introducing western agricultural methods to India. I had been impressed by the good work missionaries had been doing for the British and American troops—serving as civilian chaplains, setting up canteens and recreation halls where they were urgently needed, entertaining lonely men in their homes. (See *The Missionary Herald*, December 1944, page 29.) All this is good. But here in this hot, roofless room-between-buildings I was seeing a church being born.

Nobody in the village had a watch, so it took a few minutes for the word that we had arrived to spread around and for the people to assemble. We sang a hymn. It was about God's power and love. The tune was Indian, in that nasal, repetitious way.

Then the missionary told the people about a church. In very simple terms he tried to help them understand just what a church is. He told them about the plot of land nearby which he wanted to give to them, and then have them give to the Church Association of India so that no one man could use it for his own gain, but all could use the church that would be built on it. "A-cha," all agreed. It would be "theek hai." During the talk, the missionary asked the native pastor to make sure that the people understood his Hindustani. They asked the pastor a few questions to clear up some words they did not know. Then the talking continued.

Eventually the missionary suggested that he very briefly write on a piece of paper these words: "We, the undersigned, baptized Christians, agree to become a church." Then all signed it and he would add at the bottom the agreement to transfer the land to the "burra company." It was agreed. "A-cha."

The words were written in English, then in Hindustani. Then the first man who could write signed his name. It was a serious business and there was a funereal hush in the group. The second who could write signed his name. Then those who could not write placed their thumb prints on the paper, and the pastor wrote their names next to the print. Finally, there was a woman Christian entitled to sign. She would not come into the circle, so the pad was taken to her. She would not give her name (it would have been bad manners), but simply asked them to write "So-and-so's wife."

With all this signing complete, all broke into a loud and joyous hymn. The missionary prayed. As we stood to leave I told them that this had been a very rich experience and I thanked them. There were murmurs of approval. Several of the younger men led us back across a mile or two of paddy fields to the road.

Before going to sleep I prayed for the life and growth of that church. I had seen it being born.

Photograph on page 41 by Dr. R. B. Gullison.

INTRODUCING

RALPH RAYMOND SHRADER

By Albert D. Stauffacher

Ralph Raymond Shrader, minister of our Bethany Congregational Church of Montpelier, Vermont, has accepted a unanimous call to become "Secretary for the American Board for Foreign Missions in the Missions Council."

Mr. Shrader will share in the total field of missionary interpretation, education and promotion, but his special responsibility is to be the cultivation of individual donors for foreign missions, carrying on the task so ably performed by Brewer Eddy up to the time of his retirement on January 1.

Well qualified by training and experience for this task, Mr. Shrader attended business college and then worked a year before entering upon his higher educational training. Following two years of study he entered the U. S. Army in World War I and saw service overseas. He graduated from Washburn College in 1923 with the A.B. degree and from Chicago Theological Seminary in 1925. In 1933 he received his M.A. degree from the University of Chicago.

In 1926, Mr. Shrader and his wife, Elizabeth Hand Shrader, were commissioned by our American Board for Foreign Missions and sent to Foochow, China, where they served as members of the staff of Foochow College. They were withdrawn from service abroad in 1934, because of drastic budget reductions, and Mr. Shrader became associate pastor of our Plymouth Congregational Church, Minneapolis, Minn. In 1938, he accepted a call to Bethany Congregational Church where he has just completed seven years of a most successful pastorate.

His ministry during these seven years has extended far beyond his immediate parish. For four years Mr. Shrader served as a member of the Montpelier Board of School Commissioners; six years on the Vermont Congregational Conference Board of Directors; three years as Dean of the Vermont Young People's Summer Conference, and seven years on the China Committee of the American Board. He is now a member of the American Board's Committee of Nine, charged with long-range policy-forming responsibilities.

We welcome Mr. Shrader most heartily to the high task of missionary statesmanship, interpretation, education and cultivation to the end that the people whom God has entrusted with talent and possessions may dedicate themselves and their substance to the world mission of the church.

Helping Through Prayer

By Fred Field Goodsell

"Dear Dr. Goodsell:

"Your letter of January 17 and the pamphlet on prayer have lain on my desk and mind for some time.

"I hesitate to answer in words. Prayer seems to me so infinitely delicate that even talking about it risks spoiling it, as surely as will neglecting it.

"The farmer does not 'hoe the corn.' He hoes everything but the corn, and leaves the corn to its own sufficient processes—not pulling it up every second day to see if it is attending to its sprouting.

"As it is the inherent nature of corn to grow, so the only proper function of an eye is to see; of an ear is to hear; of a heart is to beat; of a soul is to pray.

"Talking about it makes one too self-conscious, like the phylacteried Pharisee on the Jerusalem street-corner, just as neglecting it makes one too little self-conscious; like the Buddhist with his mechanical prayer-wheel. Both spoil that 'jewel in the heart'—the one by mouthing 'about it and about,' the other by whirling it about and about.

"We once had a pastor whose prayers were as thoughtfully beautiful as polished agate—and as indigestible. He was a rhetorician, a conscientious connoisseur of the felicitous phrase. But his prayers were too obviously artificial. He thought to be heard for his much thinking; but not by taking that kind of clever thought can we add one cubit to the trajectory of prayer!

"I once saw a noble, white-haired German Lutheran pastor take reverently to his knees on the bare pulpit platform, spread out his welcoming arms with the simple invitation, 'Lasset uns beten'; then fold his hands before his breast, bow his head humbly and close his eyes. Presently he lifted his face toward the heavens and, with a voice magnificently rich from high register to low, he broke forth into the moving words, 'Unser Herr Gott!' Words so stirring that they brought the instant tears to my eyes, and the catch in my throat would not be denied. I never felt any of that emotion answering anything in the too-perfect Prayer Book!

"I marvel that Jesus taught his disciples a prayer! Perhaps we deeply err in thinking that He did. Had they not asked Him to teach them, simply, 'to pray,' not 'what' to pray? And when He taught them the prayer beginning 'Our Father . . .' the mere words were but an alphabet and a sample, not a final formula as we now use it.

"Shall students of music play nothing but scales? And artists paint only rainbows? And financiers count no farther than the twelve named numbers?

"The Hindus have a proverb: 'Who taught the little fish how to swim?' As well ask who taught the Negroes how to sing. Melodies that melt in their mouths came from hearts that had melted in tribulation and been healed by faith. The minor of their laments and their major halleluias were the spontaneous result.

"And yet . . . And yet . . . And in spite of all I have said, I have turned the Lord's Prayer into verse, and given it wings to soar withal by setting it to a simple but stately choral tune. I tremble for fear I have reduced a universal experience of infinite beauty to a common curiosity or a public spectacle!"

(*This letter was received by Dr. Goodsell from the minister of one of our Congregational Christian churches.*)

ABOUT PEOPLE ABROAD

By Dorothy P. Cushing

Amigos De Mejico!

Friends of Mexico, indeed—a brand new candid camera picture of two new young missionaries now on the job in Mexico. Left to right: Lawrence L. Stanton, Miss Margarita Wright (for far too long the Congregationalists' one-man mission in Mexico), and Mrs. Lawrence L. Stanton, widely and affectionately known as "Connie." This picture gives proof of the joy of Miss Wright at reinforcements and of the Stantons at being same! Both Mr. and Mrs. Stanton have been prominent in the Pilgrim Fellowship National Council and are the special representatives of the Pilgrim Fellowship.

Citation for Dr. Parmelee

General Sir Bernard Paget, Commander-in-Chief of the Middle East forces, has cited Dr. Ruth A. Parmelee, Congregational medical missionary in Greece, for "meritorious service" among refugees in Nuseirat Camp, Palestine and in Syros, Greece where she has charge of all medical work in the Cyclades Islands.

No stranger to war, plague or famine, Turkey-born Dr. Parmelee has served in the Near East since 1914. Under a double-barreled loan, Dr. Parmelee is being lent temporarily by our American Board to the Near East Foundation which in turn is lending her to UNRRA! In Syros, the people are suffering from serious malnutrition, inadequate clothing and too few qualified doctors, nurses and midwives. Epidemics have broken out. This is just the kind of a tough job Dr. Ruth takes in her stride—the kind that wins her citations!

"Blow the Man Down!"

"Shades of the days of wooden ships and iron men," exults William Darland Webb, educator, who with his wife and two children, Dorothy and David, set sail for Mt. Silinda, South Rhodesia, Africa, on Washington's Birthday in the same manner as did pioneer missionaries 110 years ago.

These first missionaries went by sailing vessel—and so did the Webbs. From a South American port they departed on a three-masted, 1,000-ton schooner carrying a cargo of flour. By late March they had reached Cape Town, and it is expected they are now in Mt. Silinda where Mr. Webb becomes principal of Mt.

Silinda Institute, a fine school for Ndau boys and girls and one of the highest grade institutions of learning in all Southern Rhodesia, founded by the American Board in 1918.

Back to the Biggest Job in the World

Ernest W. Riggs, President of Anatolia College, Thessaloniki, at last reports had reached Cairo en route to Greece; Rev. Joseph L. Moulton bound for Vadala, India; Mrs. Louise G. Fisher returning to Satara, India; Mrs. Walter F. Hume returning to Wai, India; Mrs. Lloyd L. Lorbeer returning to Pasumalai, India.

New in the USA

Miss Grace M. Boynton from refugee Yenching University, Chengtu, China for furlough; Mrs. Philip H. Ward of Beirut, Syria, for health reasons; Luther R. Fowle of Istanbul, Turkey en route for furlough.

Turkey Looks to America

Paul E. Nilson, Principal of the American Boys' School, Talas, Turkey, meeting recently with leaders of the Turkish Department of Education and talking with Americans at the Embassy and elsewhere in Ankara, reports that Turkish business men want to start commercial relations with American firms; students want to go to the USA for study; government officials look to the USA for help now and after the war; fathers want to send their children to American schools to learn English. "Next year," adds Mr. Nilson, "we may have to double our enrolment or turn away many fine boys."

That Hot Spot, the Philippines

Edward L. Nolting, rescued from Santo Tomas, Manila, reports that the general health of the American Board missionary group in the Philippines is improving. Darley Downs is believed to be on his way home. Frank Cary and the Walter Tong family have already arrived in this country.

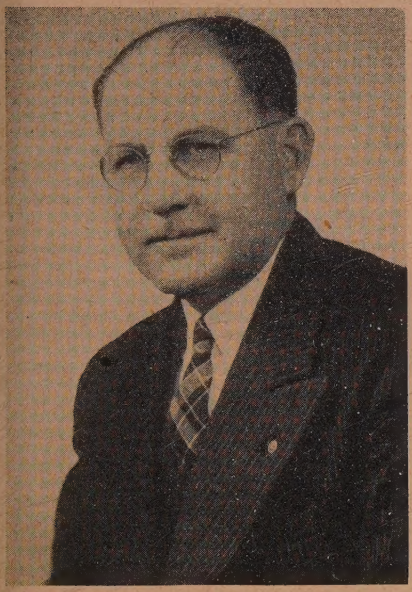
Mud, Mud, Mud!!!

Touring among the villages in the interests of adult literacy for women, Miss Gertrude E. Chandler, head of the Lucy Perry Noble Institute, Madura, India, got stuck in rich, black mud. She was riding a springless country cart drawn by a bullock. The bullock went on strike. Miss Chandler saw no alternative except wading barefoot, for she could not ruin her one pair of shoes. Her cartman said: "*No*, Amma!" He called for help, and finally the obstinate bull was made to move by building a fire under him! Later, as the cart jogged homeward, Miss Chandler was amazed to hear her driver say: "I am so sad about Wendell Willkie's death. He was a great man. I wanted him to come to India to help us after the war." Thus spoke the common man of India—a Hindu village cart driver.

Indian Laymen Meet Test

Paul and Betty Cassen of Sirur, India report a thrill. A highly successful series of "Retreats" for village church deacons in their area are bearing rich fruit. These laymen, some without even elementary education, *walk* miles, bringing their food, leaving their jobs, to study together the Christian way, simple forms of teaching it, worship, Scripture and hymn memorizing. The great test came, however, when at one such Retreat the Cassens saw men of several antagonistic castes sit down and *eat together!* Later Mr. Cassen discovered that members of the Mahar caste talked it all over and decided that as Christians the time had come to live out their brotherhood in concrete terms.

Dr. Harold S. Matthews Becomes Foreign Secretary



FOR twenty years Harold S. Matthews, our missionary to Fenchow, China, has known China's momentous struggle to survive the suffering caused by civil war, flood, famine, and war with Japan.

Dr. Matthews has just been appointed Associate Secretary in the Foreign Department of the American Board for Foreign Missions, succeeding Dr. Fairfield. He served the past year as staff representative in the Middle West for our Missions Council. He left China for the last time on the first trip of the *Gripsholm* after six months as a prisoner of the Japanese invasion forces.

Primarily an educationalist and church worker, Dr. Matthews, after the Japanese occupation of Fenchow in 1938, became representative head of the educational and religious work of the Fenchow Station in all relations with the Japanese military and government officials, in addition to his previous responsibilities of station treasurer and property custodian in one of the largest station fields of the American Board.

First going to China in 1922, Dr. Matthews taught in Tehchow and later in Tientsin. In 1934 he went to Fenchow. In fourteen years, he and his family evacuated their post three times. During this period, however, he aided and observed the growth of the Christian church in China, as well as the expansion of schools and other educational programs.

Since 1938, Dr. Matthews has made two trips to China, leaving his family in America. Dr. and Mrs. Matthews hope to return to China within a year for further work in the extension of the Chinese Christian movement. Meanwhile, Mrs. Matthews is doing extensive speaking among the New England Congregational churches. While one son prepares to be a Navy chaplain, and another serves with the Army Air Force in England, their daughter completes her high school work at Northfield School for Girls in Northfield, Massachusetts.

"The Chinese people are very grateful for all the help received from American friends," says Dr. Matthews. "It is an inspiration to hear the glowing reports of the forward development of the Christian church in China even during these tragic war years."

Dr. Fairfield is Secretary of General Administration and Chairman of the Secretarial Council of the Foreign Missions Council.

PROFILES

MR. AND MRS. RICHARD LEWIS JACKSON of Waverly, Virginia, have been appointed Congregational career missionaries of our American Board for Foreign Missions. They will serve in China. Mr. Jackson is at present minister of our church in Waverly and also serves two other churches in Spring Hill and in Centerville, Virginia. The Jacksons plan to go to the Shaowu Mission. Shaowu is an inland city in the province of Fukien, and the Jacksons are entering a strictly rural field. Before they take up their work, however, they will study the Chinese language, Chinese history and religions.

John B. Hanna, minister of Trinity Congregational Church in East Orange, New Jersey, has been appointed Field Director of the Council for Social Action. Dr. Hanna is well equipped for this new work, for he has been a teacher and pastor in the Greater New York area for over twenty-five years. For a time he taught in the German Polytechnical Preparatory School and in the Flatbush School in Brooklyn. He was assistant pastor and director of religious education at the Flatbush Congregational Church, Brooklyn, New York, from 1917 to 1921 and also served a brief pastorate in Endicott, New York. He became pastor of our church in Rockville Center, Long Island, in 1926. During his pastorate there the church grew from thirty-four members to 550, and the church school increased from thirty-four students to 534. In 1935 Dr. Hanna became minister of the First Congregational Church of Appleton, Wisconsin, where he served until he came to East Orange.

Robert Stapleton, for twenty-six years a missionary in Turkey, died on February 20 of this year at his home in Lapeer, Michigan. He served under the American Board from 1897 to 1924. Following his retirement he did missionary work in the Kentucky mountains for eleven years. Mr. Stapleton was born in 1866 in Ballymcarratt, Ireland and was ordained to the Congregational ministry in August of 1897 at the Bostwick Lake Congregational Church in Michigan. He was a graduate of Olivet College and of Chicago Theological Seminary. He first went to Turkey as an American Board missionary in 1897 and was located in Erzroom and Trebizond. His wife, Ida Salmond Stapleton, is a doctor and was the first white woman to practice medicine among the Mohammedan women in Erzroom.

Charles S. Johnson, Director of the Department of Social Sciences at Fisk University, has made an extensive journey through the wild, but very beautiful, mountains of Haiti. He was accompanied by Edwin Embree, President of the Rosenwald Foundation, and by Fred Wale, its Director for Rural Education. Their trip was made on the invitation of the Haitiian government and was arranged by the Inter-American Educational Foundation, which is a division of the Office of the Coordinator for Inter-American Affairs. "Thanks to the careful planning of our Haitiian hosts," says Dr. Johnson, "we saw an exceptionally large number of schools and other institutions in all parts of Haiti, and met practically all of the interesting people responsible for the programs and experiments."

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